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LUMINARY & ADVOCATE.

LEXINGTON, APRIL 6, 1831.

FOR THE WESTERN LUMINARY.

EXPLANATION OF THE HUNDRED AND TENTH PSALM.

This Psalm is written in the loftiest style of inspired and prophetic poetry: and in point of mere sublimity has rarely been rivalled by any production of an uninspired mind.

Those who esteem their own wisdom more highly than Christ's instructions, have advanced and supported various conjectures respecting its author, occasion, and object. None of these conjectures, however, are worthy of notice; for they are all as extravagant and improbable, as they are trifling and blasphemous. And we have the authority of our Saviour himself for believing, that David was its author, and a prophetic annunciation of the Messiah's glory its object. With this view of *the general scope* of the psalm we will proceed to elucidate *its several parts.*

The word of Jehovah to my Lord:
"Sit thou at my right hand,
Until I make thine enemies thy footstool."

Without preparation or exordium, the sacred writer commences in the brief abrupt style of one, whose subject, grand and overpowering, absorbed his mind, and inspired his language. No translation can do justice to the simple and sublime expressions of the original. There is a dignity, a solemnity, and an energy in every word and phrase, which no choice or collocation of English words can convey. But, under all the disadvantage of a meaner dress and a diminished force, the ideas retain a grandeur, which forcibly reminds us of the memorable sentence, "God said, Let there be light, and there was light." There is no superfluity, no ornament, no effort—it is the language of one commissioned to declare the counsels of the Eternal.

The Father, here called *Jehovah*, is represented as addressing his Son, whom the Psalmist here designates as *my Lord*, applying to him a title which oriental subjects use when speaking to their sovereign, as expressive both of his right over them and their nearness to him. An invitation from a king to sit at his right hand, was often, in ancient times, considered as an offer of a sort of partnership in empire—an invitation to share, in some measure, the glory and authority of his exalted station.* Sometimes it was considered merely as an honorary distinction—a mark of esteem and intimacy.† That it was here an invitation to partnership in empire we have the authority of the Apostle Paul for asserting—"He set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and *hath put all things under his feet, and gave him to be head over all things* to the church."‡

To make one's enemies his footstool, is a figurative phrase expressive of their complete subjugation; and is derived from a custom of ancient conquerors, who often degraded their captive enemies, by putting them under their feet. Thus, Sapor, a Persian king, used Valerian, the Roman Emperor whom he had taken prisoner, as a footstool for mounting his horse: and Adoni-bezek, the Canaanite, cut off the thumbs and great toes of threescore and ten kings, and made them eat *under his table.*

Some have thought that the exaltation of Christ to a seat at the Father's right hand furnishes full proof of his equality. But I do not think the inference clear and satisfactory. For invitation to any dignity or office would rather show, that, *previously*, the person thus invited *had not* held this office or dignity. Besides, it seems very evident, that the Son was invited to a seat on the throne, in his character of Mediator; and as Mediator all believe him to be subordinate or inferior. The Apostle Paul (Hebrews i. 13, 14.) only argues from this exaltation, that the dignity of the Messiah was far above that of the angelic hosts—and this is the only fair and true inference.

Jehovah shall send out of Zion the sceptre of thy power:
Thou shalt rule in the midst of thine enemies.
In the day (of the mustering) of thine host,
Thy people shall crowd to thee,
In splendid attire.
Thy young (warriors) shall be more than the dew from the womb of the morning.

*Vide Pindari fragmenta p. 55.—Callimachus. Hymn ad Apol. v. 29.
†Suetonius vita Neronis c. 13.
‡Ephesians i. 20—22.

We are to keep in view the fact that this is a highly figurative description. All the language is in *keeping* with this idea, and must be so interpreted. And, while the spiritual meaning of the whole is obvious; there is, yet, no jumbling of figurative and literal description. The spiritual conquests and triumph of Messiah are described to us, under the figure of a mighty monarch preparing and going forth to victory: and every phrase is adapted to this figure. To give each or any of these phrases a spiritual meaning, as its *primary* one, would, then, be, to mar the beauty of the prophecy, and substitute a *confused fancy of our own* for *the consistent vision of the holy seer.*

The prophet himself now addresses the exalted personage, whom he had before called "my Lord," and declares what Jehovah will do for him. The sceptre of power is the badge of dominion; and to "send out of Zion the sceptre of power," is a figurative expression for extending abroad that dominion, whose seat was in Zion. Messiah's people are represented as coming forward with eagerness and joy in "the day of his host," or in the day when he musters his hosts for battle. They are represented as coming with the emblems of joy on their persons—in such attire as they used on festive occasions, and in the performance of holy rites; and which was thence called "the beauties of holiness," that is, the beautiful attire worn on holy days. Mount Zion is, in like manner, called "the mountains of holiness," because it was the place on which God's worship was performed.*

The number of the youthful warriors who shall follow the standard of this glorious king are next described as exceeding the drops of the morning dew. The image the prophet here introduces, is as happy a one as was ever conceived—for the dews of Palestine are copious and refreshing to a degree unknown in any but an Oriental clime. The image, then, not only serves its obvious purpose of conveying a representation of the numbers of the young warriors, but excites an idea of their cheerfulness, freshness, and vigor. The perplexed arrangement of the Hebrew words, and the adoption of an erroneous punctuation of the passage, prevented our translators from catching the meaning of the original, and caused them to throw vagueness and obscurity over an image as clear, appropriate, and sublime, as ever animated the soul of a prophet

Jehovah has sworn, and will not repent:
"Thou art a priest forever,
After the order of Melchizedek."

The prophet pauses for a moment, in his description of the conquests of his Lord, to notice another high honor he enjoyed. He was not only a king but a priest—a priest too of a peculiar kind, different from the priests of Aaron's race—constituted by the oath of the unchangeable Father, and, like Melchizedek of old, possessing an office in which he had no predecessor, and which admitted of no succession—his priesthood was to endure forever. In very ancient times Melchizedek united the sacerdotal with the regal dignity. Messiah was to reunite in his person these long-separated dignities—he was not only to rule his people, and lead them to victory; but he was to be their advocate and intercessor with the Father.

The Lord, at thy right hand,
Shall strike down kings, in the day of his wrath.
He shall punish the nations:
He shall fill them with dead bodies.
He shall strike down heads on a wide battlefield.
He shall drink of a brook in the way:
Therefore again shall he raise his head.

Here the Psalmist, by one of those bold and abrupt transitions, so frequent in the lofty, unconstrained, and fervent poetry of the Hebrews, addresses himself to Jehovah, and describes the victorious course of Him whom He had exalted to his right hand. The potentates of earth resist in vain—they are crushed by his power. The rebellious nations of the earth shall feel the effects of his justite, and be filled with slain. On the wide battle field he lays low the heads of his foes. The perseverance and rigor of his pursuit of the flying enemy is represented by saying, "He shall drink of a brook in the way; therefore shall he again raise his head." He shall pursue his success with untiring speed and unabated rigor—he is represented as a victor, who, when worn down with thirst and the fatigue of battle, reaches a brook in his pursuit—he is reinvigorated by the refreshing draught, raises his drooping head, and presses on with renewed strength.

The word which the common version renders "judge," I have translated "punish." The original word will admit of either translation; but I prefer to translate it punish, in this place, as the word judge excites the idea of a tribunal and a formal distribution of justice, which is foreign from the conception the Psalmist here intends to convey. He is rather painting the *effect* of Messiah's justice, than the *mode of its administration—the infliction of punishment* rather than *the trial of guilt.* The word I have rendered "battle-field," is properly "earth." But the literal translation would not have represented what the context shows to be the true meaning of the prophet. The expression "wide earth" is always, in our language, used in too extensive a signification to admit of its conveying the idea of any one spot, however large, where a battle is fought. The words of the original can be used in this limited sense.

The title of Adonah (translated Lord) here given to Messiah, furnishes a strong proof of his divinity; for it is one, of whose application to a created being, there is not a single example—it is exclusively applied to the Supreme, and is used as interchangeable with the term Jehovah. In some of the Hebrew manuscripts, indeed, the word Jehovah is found in this place instead of Adonah. Some have attempted to escape the force of this proof, by asserting, that the *Messiah* and not the Father is here addressed, and that "the Lord at thy right hand" means the Father. But we are told, in the first verse, that the Messiah was invited to sit at Jehovah's right hand; and it is certainly then absurd to suppose Jehovah to be at *his* right hand, for this would involve the impossibility of each being at the right hand of the other.

If it should be said, that the phrase "at the right hand," is sometimes figurative, and means *assisting*, and that therefore the idea expressed is, "Jehovah thine assistant shall strike down kings, &c."—we would reply, that there are two things which show this interpretation to be false. First, we cannot suppose, without convincing proof, that the Psalmist uses the same phrase in two entirely different senses, in the same passage. We cannot therefore allow that the phrase "at the right hand," could here be used to convey such different ideas, as those of relative locality and assistance. Secondly, it is congruous with our idea of the Mediator, God incarnate, to represent him as refreshed in the pursuit of his foes by drinking of a brook—but such a representation would be repugnant to the pure spirituality of the Incorporeal One, whom no man hath at any time seen.

That this passage is highly figurative no one can reasonably doubt: for we cannot suppose that the Messiah will sit *literally* at the right hand of the Father, that his enemies will be *literally* his footstool, or that he will *literally* drink of a brook to revive his strength. And arbitrarily to interpret one part of it literally and another figuratively, would be as incongruous as it would be unwarranted. Every first principle of interpretation, therefore, requires us to regard it entirely, as a prophecy of the *Triumphs, Extent*, and *Duration* of the Messiah's *spiritual* kingdom. On each of these distinct but connected points of the prophecy we will hereafter present some considerations. The sacerdotal character of Christ is also distinctly predicted—but as its annunciation appears to be incidental, it may be made the subject of some future and separate disquisition.

J. C. Y.

*For proof that the phrase, translated in our English version, "beauty of holiness," has no reference to the moral feelings, but simply to the external ornaments or attire, see Jahn on "the dress of the Hebrews at festivals." Biblical Archæology p. 145. It will be observed that the translation I have given of this psalm differs, in several places, from that of our common version. That version, though considered, by the ablest critics, as the best that has ever been made in any language, and though *as a whole* it could not perhaps be improved by any man, is still not perfect. And there is no place, I think, in which it has more failed to exhibited a clear and satisfactory sense, than in some passages of this psalm. I never met with any person who professed to understand the meaning of the 3d verse in our common version.

From the New-York Observer.

FRAGMENTS OF A REDEEMED SINNER'S HISTORY.

[FROM A PASTOR'S SCRAP BOOK.]

The story of the Redeemer's mercy is not told, when the simple history of all that is written in the Bible is given. Not till every name on the pages of the book of life has been read, and the leadings of God's mysterious providence in regard to each one have been unfolded in eternity, can the whole history of Redemption be said to have been published. The manner in which God leads a sinner from sin to holiness and from earth to heaven, is almost infinitely diversified. Dr. Johnson has somewhere said, that the memoir of *any* man, properly written, could not fail of being useful and interesting. I am confident the remark is correct, when applied to the history of a redeemed sinner. And I have sometimes thought it might form a part of the employment of heaven, neither without deep interest, nor great benefit, to receive from the lips of each glorified spirit, a history of his life on earth, especially that part of it which relates to his conversion and sanctification; and as these are more and more known, so much louder may be the song, "Great and marvellous are thy works, thou King of saints!"

I have sometimes had my own views of the mercy and wisdom of the Savior greatly elevated, by hearing individuals relate the dealings of God towards them; and not unfrequently I have noted down the most striking particulars of their relations. The following is from the lips of a young man now fitting for the ministry, as he was recently conversing with me in my study. I have selected only scraps of his history.

Among my very first recollections is the image of my sainted mother. We lived at the West, in what is now the flourishing State of Ohio, but was then a howling wilderness. My father was a missionary, and my mother was one every way fitted to be his helper. He was gone from home much in search of the scattered sheep, and had less opportunity to impress his character upon me. But my mother!—she was as an angel to me. We lived in a log house, and had but one large room. Of course, she had no closet here. But there was a beautiful grove a little back, and there as early as I can remember, this mother led me by the hand, and made me kneel by her side while she prayed aloud for my father and for me. At first I hardly understood it; but soon learned that God, who dwells far, far above those high trees, could hear her sweet voice, and was harkening to her. She used statedly to lead me there, and always laid her right hand on my head when she prayed, and an awful feeling always came over me. She never omitted this practice till her death. She died when I was nine years old, and was buried near by. During the most wicked periods of my life, I have never forgotten these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the contiguous ground, I have stood on this spot and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears, and I have been chained by the rememberance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately impressed upon canvass, than they are upon my memory.

* * * * * * *

Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little to check me except my early education. My mother had died when I was a child, and I was now too far off from my father for him to reach me, except by his prayers. I remember being one night at a ball, whither I went, as I should then have said, for rational and innocent amusement. I was introduced to a partner—a young lady from a distant section of the country. After the dance for which we were partners, I intered into conversation with her concerning the region from which she came. She gave me many interesting particulars of that then newly settled place, and among other things, mentioned the sickness of her father, and the kind and continued attentions of a Mr. B——, a missionary, stating that Mr. B —— had been to see her father very frequently, and that she was much attached to him. She knew not my name. I replied, "That Mr. B——, the missionary—is—my father!" She started as if from an adder. "Your father!—he your father!—*what would he say if he knew you were here!*" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening; it ruined my peace; and though I know not that it can be said that it was the means of my awakening, yet I am confident it planted a thorn in my conscience which was never taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the business of that evening, if compelled to speak out without restraint.

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A few days after the ball I was present at a communion. At the table many of my near friends were found. The scene and the thoughts of a future eternal separation affected me greatly. The sermon too reached my conscience, and I might at the close of the services, be said to have been under strong convictions for sin. The same day a devoted deacon was accidentally, or rather providentially thrown in my way. He began to address me on the subject of my salvation, without knowing any thing of my previous history or of my feelings at that time. Then my heart began to rise with a bitterness never known before. I reproached him, pointed him to inconsistencies in the church, raved like a mad-man, and while my conscience was grinding me like a mill-stone, I still kept pouring out my invectives. He bore it with meekness—perfectly unmoved, and by his gentleness held up a shield which made every dart I threw recoil upon myself. His christian meekness was too much for me. I rose up and left him. If he had only given *one* retort, shewn *one* angry feeling, it would have relieved me; but no: I could find no handle. I went out into a woods smarting under the wounds which I had been giving myself and when I could stand under it no longer, returned—told the deacon my situation—asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says, "the *power of gentleness is irresistible.*"

* * * * * * *

I had now been under deep and pungent convictions of sin for more than three weeks. I could not pray,—I could not feel sorry for sin, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel regret or humbled. Every feeling of my soul was deep enmity to the character and government of God. At last, after struggling with a terrified conscience, and the strivings of the spirit of God, *I determined to take my own life!* It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who dares throw himself upon the "thick bosses of the Almighty's buckler." After coming to this determination, I selected my time and place. Not far from me was the river—and a little lower was a great fall. Thither I went, resolved to return no more. The waters gathered themselves together into a narrow channel, and after whirling round several times, as if afraid to plunge, they were poured headlong over a time-worn rock, and fell forty feet or more, into a large basin beneath. Just by the fall was a rock projecting out, and even hanging over this basin. On that rock I placed myself preparatory to the deed. I looked down into the great basin forty feet below me, and there the fallen waters were boiling and foaming up, as if indignant at being thus cast down:—"fit emblem, I thought, of the raging—the helpless raging of the wicked in the awful pit beneath!" Above these waters, a cloud of spray was rolling itself up towards the heavens:—"fit emblem, I again thought, of the smoke of their torment which ascendeth up forever and ever! But I *will know the worst which God can inflict upon me.* I *will* plunge in, in five minutes I shall *know* what hell is, and what is to be my situation for eternity?" I drew myself back to take the plunge. There was no faultering—no shrinking of a single muscle. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid upon me. Every nerve seemed to be paralized, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face—the beautiful sun was shining, and for the first time the thought came, "*perhaps there may yet be mercy;—I will seek it till God takes my life!*" * * * I can never think of this temptation without feeling that I have truly been near the pit, and that man, if left by God, will quickly destroy both soul and body. * * O. E.

From the Vermont Chronicle.

HOW TO KEEP UP AN INCRASING INTEREST IN SABBATH SCHOOLS.

Parents have a duty to do. Not long since, I was *preaching* on the subject, and made an assertion; and a little child, who did not attend the sabbath school, said to one who did attend, 'I don't believe that.' The sabbath scholar said, 'well, that is nothing strange, for you wasn't brought up right.' That is, she had never been brought up to respect the Bible, or sabbath schools.

Some parents say, they shall not oppose their children. If they wish to go, they may. As to such things, my children may have their own way.'

Let me reason with such persons. Do you say so about your garden? Let it go; perhaps there will be a crop? At any rate, I shall not interfere with the ground or weeds? What kind of a crop will you have, if you have a natural growth? "A child left to himself bringeth his parents to shame." "Train up a child in the way he *should* go." How I love to hear a good parent talk with his children! For they love him. He says, "come, my children. It is the sabbath morning. Get you ready for meeting, and then take down your bibles. Come, I will help you. If you will get your lesson well, you may go into the Sabbath school to-day. And if the minister appoints a children's meeting, you may go and answer the questions he puts you." Some parents tell their children, if they don't do thus and so, they will "tell their minister, and he'll take their ears off." And in this way, the words—Bible, Sabbath school, Sabbath day, Minister, and Meetings, are dreadful words. Would it not, on the other hand, be well to "turn the tables," and tell them during the week, that if they do well they may go to the Sabbath school, or to meeting, or to see the minister or teachers? One man did not like to be reproached for having a loose family on the sabbath, and commanded his children to keep in the house and in their chairs; and instead of affording a pleasant employment for their minds, kept his rod uplifted over their heads to secure obedience. The minister called on the family one day, and told one of the little boys, that if he should become a Christian, he would go to heaven, where it will be one continual Sabbath day. And when that boy become a man, he told me that he always dreaded the thought of going to heaven. If parents wish to keep their children regular on the Sabbath, why not give them some pleasant occupation? And what can be more pleasant and heavenly, than to see a family engaged in studying something that will lead them away from earth towards heaven?

CHILDREN'S MINISTER.

Scholasticism.—Of all practical sciences, Religion has suffered the most from being enveloped in the disguise of scholastic systems and a technical dialect, and stands most in need of being simplified and rendered generally intelligible.—*Eclectic Review.*

AFRICAN COLONIZATION.

From the African Repository.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

This Meeting was held in the Hall of the House of Representatives, in Washington City, on Wednesday evening, the 19th of January, 1831. A great number assembled on this occasion, and on motion of Rev. Dr. Laurie, the Hon. C. F. Mercer, one of the Vice-Presidents of the Society, took the Chair a little before seven o'clock.

The report, read by the Secretary, Mr. Gurley, exhibited many interesting and encouraging facts in regard to the state and prospects of the Colony, and of the progress made by the Society in the United States. Two vessels, the Carolinian and Volador, have recently sailed with emigrants for the Colony. The whole amount received by the Society during the past year, is $27,209 39. Of this sum, $10,873 13 were made up by the collections on the 4th of July. The receipts of the year 1830 exceed those of 1829, by nearly $8,000.

The following gentlemen appeared and took their seats as Delegates:

From the State Colonization Society, New Hampshire.—The Hon. Samuel Bell.

From the State Colonization Society, New York.—Gerrit Smith, Esq.

From the State Colonization Society, Pennsylvania.—The Hon. Mr. Hemphill and Elliott Cresson, Esq.

From the State Colonization Society, North Carolina.—Gen. Barringer, and Governor Iredell.

From the Caldwell Colonization Society, Kentucky.—The Hon. C. Lyon.

From the Meadville Colonization Society, Pennsylvania.—The Hon. Thomas H. Sill.

From the State Colonization Society, Vermont.—The Hon. H. Seymour, and Hon. B. Smith.

From the Auxiliary Society, Delaware.—The Hon. Arnold Naudain.

From the State Colonization Society, Ohio.—The Hon. Judge Burnett, and J. G. Benham, Esq.

From the Canfield Colonization Society, Ohio.—The Hon. Elisha Whittlesey.

From the Newark Colonization Society, New Jersey.—The Hon. Theodore Frelinghuysen.

From the State Colonization Society, Connecticut.—The Hon. Mr. Young, and Hon. Mr. Ingersoll.

From the Springfield Colonization Society, Massachusetts.—The Hon. Mr. Bates.

From the Auxiliary Society, Alexandria, D. C.—The Rev. Mr. Harrison, and Rev. Mr. Cornelius.

From the Auxiliary Society, Georgetown D. C.—Joel Cruttenden, Esq., Robert P. Dunlop, Esq., and Thomas Turner, Esq.

Elliott Cresson, Esq. of Philadelphia, then rose and said,

Mr. President:—Before offering the resolution which I hold in my hand, let me beg the friends of this noble, this Godlike charity, to persevere in labours which have already been crowned with a success far beyond the most sanguine anticipations of its most devoted friends. Only nine years have elapsed since the little band of Colonists landed on the Cape, and a nation has already, at your bidding, sprang into existence—a nation destined to secure to Ethiopia, the fulfilment of the glorious prophecy made in her behalf: for already have two of her Kings thrown down their crowns at the feet of the infant republic, and formed with her a holy alliance—not such as the despots of the Old World have dignified with that proud name, while forging new chains for their miserable subjects—but for the holy purpose of exchanging the guilty traffic in human flesh and blood for legitimate commerce—equal laws—civilization and religion. Already

'From many an ancient river, from many a palmy plain
They call us to deliver their land from error's chain.'

They now ask for schools—factories—churches. Nearly 2000 freemen have kindled a beacon fire at Monrovia, to cast a broad blaze of light into the dark recesses of that benighted land:—and although much pains has been taken to overrate the cost, and undervalue the results, yet the annals of colonization may be triumphantly challenged for a parallel. Five years of preliminary operations were requisite for surveying the coast—propitiating the natives—and selecting the most eligible site;—numerous agents were subsequently employed—ships chartered—the forest cleared;—schools—factories—hospitals—churches—government buildings and dwellings erected, and the many expenses requisite here, defrayed—and yet, for every $50 expended by our Society from its commencement, we have not only a settler to show, but an ample and fertile territory in reserve, where our future emigrants may sit under their own vines and fig trees with none to make them afraid. During the last year, an amount nearly equal to the united expenditures, in effecting these objects, has been exported by the colonists; and from Philadelphia alone, 11 vessels have sailed, three of them chartered through the efforts of the Pennsylvania Society, and bearing to the land of their forefathers a large number of slaves manumitted by the benevolence of their late owners.—A single incident will tell the feeling of these happy people—One of them in taking leave of Capt. Sherman at the Cape, begged him to assure their friends and benefactors that if it pleased the Almighty to prolong their existence to old age, they could not be sufficiently grateful to him and to them for the happy asylum provided for them—and declared that he could never before comprehend why the blood and tears of poor Africa had been thus long permitted to be so lavishly poured out—but that the problem was now solved—Liberia had already paid the debt!—Go on, gentlemen, with this noble work—and the patriot—the philanthropist—the christian—even the selfish calculator will support you. Even now do the wants of this young nation demand the establishment of a line of packets to sail every three or four months, and for this purpose, depend upon it, the funds will be liberally granted.—Connecticut in 1828 commenced with a contribution of $200—in 1830 she increased it to $1200; and if we become not weary in well doing, New England will arise in the majesty of her strength, and pour into our Treasury a generous portion of her wealth.

He then offered the following resolution, which was adopted.

Resolved, That the thanks of this Society be presented to its Officers for the faithful manner in which their duties have been performed during the year, and for the Report just read, and that this Report be printed.

The Hon. Mr. Wilson, of Maryland, then addressed the Chair, and moved the following resolution:

Resolved, That this Institution is deeply afflicted by the death of William H. Fitzhugh, Esq. one of its Vice-Presidents, and that it will cherish an affectionate remembrance of his eminent private and public virtues, and his distinguished exertions in aid of the African cause.

When the Resolution was about to be put to the vote, Mr. Custis, of Arlington, rose and addressed the Chair. After which

The Resolution was unanimously adopted.

Gerrit Smith, Esq. of New York, then addressed the Chair at considerable length.

After which he offered the following resolution, which was adopted.

Resolved, That the American Colonization Society commends itself to great favor by the immense benefits it is conferring on Africa, and by the happy and powerful influences which these benefits must reflect on the direct operations of the Society.

Mr. Doddridge, of Virginia said,

Mr. President: Not being a delegate to this meeting, I hardly know whether I have a right to offer a Resolution. I have not risen to make an address but to offer a few remarks of a general nature. I have heard much which I highly approve and some things, the utterance of which I regret. Enough has passed to convince all of the duty to aid the designs of this Society. Enough has been said and done by this Society to demonstrate the practicability of its scheme, at no very remote period. While convinced of the duty to promote this enterprise, the means and the constitutionality of applying them are plain and obvious. You, Sir, know that this is not an opinion of mine, of to-day, or of yesterday. Circumstances lead me to mention one historical fact, new perhaps to some. Whatever may be the opinions of others, and of your fellow-citizens of Virginia, as to the necessity and morality of acting, and as to the means required and to be sought, there was a time when the Legislative Councils of Virginia were unanimous. Twenty-three, twenty-five, and twenty-seven years ago, Resolutions were adopted by both Houses of the General Assembly of Virginia, in secret session, which had for their object to call on the President of the United States, to use the treaty-making power, for the acquisition of a Territory in Africa, which might contain the black population of the United States. You have seen the record of these votes, by which, in solemn secret session, the united Councils of Virginia decided as to the duty of acting and the modus operandi. Fifteen years ago the power of the General Government was invoked by Virginia for this object, with almost Legislative unanimity. I deem it unnecessary to add to what has been already said. This Resolution will look to the means of acting. While it acknowledges the inadequacy of the present means of the Society, it invokes the Friends of this Institution to press upon the State Legislatures and upon the Congress of the United States the importance of the object, and to solicit of them the aids necessary for its accomplishment. In relation to the form in which this aid shall be obtained, I believe that many if not a majority of the citizens of Virginia would be willing to be taxed heavily to aid this Institution. None who know the general feeling will doubt that a tax would be cheerfully borne. I have no constitutional scruples. I would therefore seek the means of prosecuting our enterprise within the avowed and explicit design of the Society,—of acting on such of the colored population now free, or who may become free by no means or measures of ours.

He then offered the following resolution; which was adopted.

Resolved, That as this Society is constitutionally bound to co-operate, as far as practicable, in the prosecution of its object, with the General Government and such of the States as may adopt regulations on the subject; and as its own unaided power is inadequate to complete the work in which it is engaged it be recommended to the friends of the Society throughout the country, to prepare and send in memorials in behalf of its object to their respective State Legislatures, and to the Congress of the United States.

The Rev. Calvin Colton, of Massachusetts, then addressed the chair.

After which he offered the following resolution, which was adopted:

Resolved, That the enterprise to which this Society is consecrated, is of such importance to its immediate objects, to our Country, and to the cause of humanity in general, and its want of means to extend its operations and advance its designs, so imperative—as in a peculiar manner, to claim the auxiliary efforts of the Benevolent and the efficient patronage of our General Government.

The Hon. Mr. Frelinghuysen, of New-Jersey, then said,

Mr. President: At this late hour, I beg the privilege of a very few words. The Resolution which I am about to offer, regards the suppression of the slave trade and our duty as christians and as men, with respect to this tremendous evil. As has been stated in the Report, most Christian Nations have united in distinct expressions of abhorrence of this traffic; and several have threatened it with all the penalties of piracy, and employed a part of their naval forces to suppress it. In this noble enterprise, England, France and the United States have concurred. But it seems that the occasional interruption to which this trade has been subjected, has but aggravated its enormity, and perhaps increased its extent and when we consider the spirit which prompts to this trade there is no cause for wonder.

It is avarice which feeds the spirit that animates the slave trade, and we all know that this is of all passions the most base and inveterate. It almost lives beyond the grave.

What cares it for the cries of afflicted humanity!—It has sold its country, betrayed the Saviour, and for thirty pieces of silver it would betray a world. The congregated navies of the world, I fear, can never suppress this traffic. And must we therefore mourn over it and sit down in despair! I trust not. Light begins to beam upon us; Africa pleads her own wrongs, and God in his providence has opened a door for a mighty deliverance. It may be considered as enthusiasm, but I love to cherish such enthusiasm. Let the coast of Africa be once studded with settlements of emancipated and christian men, and a bulwark would be reared against the slave trade more effective than a thousand navies. Was ever it heard that white men were surprised and borne away in slave ships as the subjects of this traffic? The answer and the reason of it point to the mode of relief. We must plead the cause of Africa on her own shores. We must enlighten the Africans themselves on the nature of this evil. We must raise in their minds a fixed abhorrence of its enormities. There will be no ships with human cargoes if we cut off the supply. We must by our settlements point the African kidnapper to a more profitable commerce than that in the blood and heartstrings of his fellow men. This, it will be said, requires time. It *will* require time, but not so many years as bear record against us for our countenance of this horrid commerce. We have one flourishing settlement. And I rejoice to say, in this Legislative Hall of my country, I congratulate here the friends of this Society, that a way is opening before us by which we may wipe off the stains of guilt that now abide upon us.

He then offered the following resolution, which was adopted.

Resolved, That in the opinion of this meeting the slave trade is not to be suppressed, without more united and vigorous exertions on the part of the several governments of Christendom, and that both Humanity and Religion, invoke all conscientious and enlightened statesmen to consider and adopt more effectual measures, for putting down forever this abominable traffic.

The Hon. Mr. Bates, of Massachusetts, then addressed the meeting.

The meeting drawing near its close, Mr. Custis again addressed the Chair, as follows:

Mr. President: I hope I may be indulged, as an old and faithful servant in the cause, with a few additional remarks. It might appear from some parts of the addresses to which we have listened, that the people of the Southern States were responsible in their own proper persons, for the evils which have been imposed upon them by others. I rise, Sir, to vindicate my native country.

Let it be remembered, that the evil which we have inherited, was brought upon us against our remonstrances and our prayers, by our ancient Rulers. Sir, it was while our ancestors were British subjects, that this evil was brought upon us. The Colonists remonstrated in their legislative capacity and through the Press; but no, the interest, the revenue of the Mother Country required the trade

Permit me to say to our Northern friends, that some amiable feelings are to be found in Southern bosoms. We ardently pray to be delivered from the evil of slavery, and hope the hour of deliverance will come.—Let not, then, blows be inflicted, which we do not deserve. I trust that this noble charity has at length opened the way, by which we may be saved from our heaviest calamity. If there is any better mode of acting on this subject, we will honour the discoverer, abandon our views, and adopt his.

Some benevolent minds in the overflowings of their philanthropy, advocate amalgamation of the two classes, saying, let the coloured class be freed, and remain among us as denizens of the Empire; surely all classes of mankind are alike descended from the primitive parentage of Eden, then why not intermingle in one common society as friends and brothers. No, Sir, no. I hope to prove at no very distant day, that a Southron can make sacrifices for the cause of Colonization beyond seas; but for a Home Department in those matters, I repeat, no Sir, no. What right, I demand, have the children of Africa to an homestead in the white man's country? If, as is most true, the crimes of the white man robbed Africa of her sons, let atonement be made by returning the descendants of the stolen to the clime of their ancestors, and then all the claims of redeeming justice will have been discharged. There let centuries of future rights atone for centuries of past wrongs. Let the regenerated African rise to Empire; nay, let Genius flourish, and Philosophy shed its mild beams to enlighten and instruct the posterity of Ham, returning "redeemed and disenthralled," from their long captivity in the New World. But, Sir, be all these benefits enjoyed by the African race under the shade of their native palms.—Let the Atlantic billow heave its high and everlasting barrier between their country and ours. Let this fair land, which the white man won by his chivalry, which he has adorned by the arts and elegancies of polished life, be kept sacred for his descendants, untarnished by the footprint of him who hath even been a slave. Sir, a mighty appeal is about being made for Africa, both in Europe and here; may it be as successful as the warmest, nay wildest dreams of Poetry or Philtanthropy could desire it to be, and new states and nations spring up, and be multiplied; but let them be in the land of the Lion, Sir, not where the Eagle his eyry builds.

At every Anniversary Meeting, there has been cause to congratulate this Society upon its rise, progress, and success; we may now rejoice that the experiment has been fully tried; that the project of colonizing Free Persons of Colour on the Coast of Africa, has been fairly weighed in the balance, and has not been found wanting; for behold, where yesterday stretched a dark and dismal coast, is now heard the busy hum of industry; the arts are there, too, with education, and the blessed influences of Christianity; all, all now flourish, where of late was only the desert gloom of barbarism. And if a few short years have accomplished so much, what may one half a century do. But let us admit that a century will be requisite to complete the mighty work. I repeat, in this Palace of the Supreme Legislature, that no century in the many which I trust will occur in the long enduring age of our Empire, will more proudly adorn the historic page, than that which embraces in its annals the annihilation of slavrey.

Sir, permit me to say, that the remarks made by our worthy friend and most liberal benefactor, (Mr. Gerrit Smith,) have done honor to this Association. From that gentleman, we have heard a great deal to admire in feelings and sentiments which are truly American. But let me say, that some allowances should be made for those who, in point of local situation, are not so happy as himself. When from the land where dwells the freeman only, you gaze around you, you behold a country thickly peopled, and all delighting in the business and enjoyment of social and individual life. 'Tis a sunny scene, Sir, without a single cloud to obscure its resplendent sky. Such may our worthy friend enjoy from the heights of Oneida, and long may he live to enjoy it. I greet him well, that his lot has been cast in such "pleasant places," and that his region has not endured the misfortunes of ours. Happier, far happier, is his lot, than if a Southern atmosphere had tanned his check. Yet, with all our misfortunes, Sir, I hope time will prove, that we have some redeeming qualities, and should Heaven bless our honest endeavours, we shall leave to our posterity, a better inheritance than we received from our ancestors. A new spirit is awakened, and walks abroad in our land. Light shines, and the mists of error are clearing away. We trust that from the influences of this magnificent charity, ours will in time be no longer the land of the slave.

May it please that Providence, which, through so many trials, has preserved the old, the venerable South, the land of genius and patriotism, the home of the high-minded and hospitable, still to protect her destinies, and give speed to this benign Institution, which never will cause to humanity a tear, and may give joy and happiness to millions.

On motion by Rev. Dr. Laurie, it was

Resolved, That the noble resolution and energy, with which the Pennsylvania Society, and especially the citizens of Philadelphia have assisted the endeavors of this Society, deserve to be remembered with gratitude and held up before the public as most worthy of universal imitation.

On motion by W. W. Seaton, Esq. it was

Resolved, That the thanks of this Society be presented to Richard Smith, the Treasurer, for his long continued, able and gratuitous services.

On motion by Hon. Mr. Whittlesey, seconded by J. S. Benham, Esq.

Resolved, That this meeting approve of the consistency with which the Managers have adhered to the originally avowed object of the Society as expressed in its constitution, "the colonizing (with their own consent) the free people of colour of the U. States on the coast of Africa or such other place as Congress shall deem expedient," and that it believes the sucesss of the Society to depend in future on a strict adherence to its original principles.

On motion by Rev. Wm. Hawley, it was

Resolved, That the thanks of this meeting be presented to the Hon. C. F. Mercer, for the able and dignified manner with which he has presided over the deliberations of this Society on its 14th Anniversary.

The Officers of the Society remain the same as during last year.

COMMUNICATIONS.

For the Western Luminary.

A BRIEF NOTICE OF A SERMON

Delivered by Bishop A. Campbell, at Winchester, Ky. on the 13th of January, 1831.

His text is recorded, Ephesians iv 3–6:—"Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, (as he read it, one immersion.) one God and Father of all, who is above all."

In giving a brief notice of this wonderful effort we shall barely hint at some of the leading thoughts contained in his introduction.—By the way I would simply remark, that it would have suited almost any subject either in or out of the bible fully as well as the one to which it was appended. But some of his followers looked as though there was something *wonderfully learned* in it. He spoke of the solar system, and let his followers, hanging with breathless silence upon his lips, know that as it took the earth one year to make one track around its orbit, it would in 6,000 years perform 6,000 revolutions around the sun; and that for every time it performed its annual revolution it whirled or turned 365 times on its axis, thus presenting its different sides to the sun 365 times in a year. Many of his followers, from their countenances, seemed to intimate that surely he must be the most learned man the world has ever produced. They had never heard any thing like that before in their lives. But to drop this part of his *learned* and laboured introduction, he roundly affirmed that "the only proof that he had that he was rational was that he believed in Christ." He again and again repeated the affirmation. Now if I understand the word rational it means having the power of reasoning. And can no one reason but the christian? And he has no evidence or proof that he is a christian but his having been immersed; then all the proof he has that he is rational is derived from the fact that he was once immersed. A strange mode of arriving at the conclusion that he is a rational creature. And has no animal but man similar proof of their rationality? But when there is no *good proof* of a man's rationality, it is always wise to use the best he has.

The third strong point in his introduction was, "it was our misfortune to live in an age of the world when christianity has become corrupt." This he repeated more than once. Then he enumerated the different sects—a sect for every day in the year. He lamented over this state of things. Another evidence, however, of his rationality is, his endeavoring to diminish the number of sects by adding another to their list. He then spoke of the various benevolent institutions in a very contemptuous way. Another strong evidence of his christian rationality and charity to throw contempt on christians of every name, engaged in the holy enterprise of sending the means of life to the dying in every land. How many in heathen lands are now rejoicing in Christ, who, but for these institutions, must have gone down to the narrow house of the dead without ever tasting the bread of eternal life. He, speaking in reference to these institutions, observed that Isaiah said in reference to the corruptions of his time—"the whole head is sick," "and so say we," thus putting himself upon equality with God's inspired servant. But of his egotism we need say nothing to those who are at all familiar with his writings. But here I cannot well pass without noticing one fact that ought to be written in letters of living light, where every Campbellite could read it; the fact to which I allude is this; he writes and of course they believe that it is the *word*, unaccompanied by any divine influence, that is to convert the world. If they are christians indeed, they cannot but feel a deep concern for the conversion of all the human family.—Now I would ask in view of these undeniable facts, what are they doing to send this word, that they deem so salutary of *itself*, to those who are famishing for the bread of life? The Bible Society, which Mr. C. denounces in such unqualified terms, proposes to send the bible, without note or comment, to all who are destitute. Is he afraid that it will, unaccompanied with some explanations from his pen, make sectarians? This then is no great compliment on his own *unsectarian* notions. I am disposed to agree with Mr. C. that the bible, without note or comment, scattered through the land in every direction would be very apt to produce the very sectarianism that he seems so anxious to destroy—the sectarianism of Christ and his Apostles. If Mr. C. is not afraid that the bible will, if read and understood in its plain and obvious import, destroy his notions, why does he oppose its circulation? And *especially* if he believes his own peculiar notions to be plainly taught in the bible, why does he not lend all his aid in scattering copies of it far and wide in every part of the earth? But the attentive reader of the word of God, who is at all acquainted with Mr. C's. notions, knows why he is opposed to the Bible Society—to the circulation of the bible. He is opposed to it for the plainest of reasons, viz: because the object he is endeavoring to advance, cannot in the least be promoted by the word of God.—But to return to Mr. C's. misfortune, over which he so much lamented. It was his "misfortune to live in an age of the world when christianity was very much corrupted." Perhaps he meant it was his *good fortune* instead of his *misfortune*, to live in a corrupt age of christianity; for if to get "the milk of the goats," (to use his own phrase,) be good fortune, he certainly was lucky to have been born in this age when christianity is so much corrupted. If christianity had not been corrputed the number of his admirers would have been but small, and of course the number of subscribers to his paper would have been small, and of course the quantity "of goats milk," or the amount of money received from his subscribers, would have been small. If Mr. C's. leading passion had been permitted to speak out, he would, no doubt, have substituted *good fortune* in the place of misfortune. Mr. C. has said much in his writings about "goat milking." Perhaps he intends by that to throw contempt upon all former plans for that business, for they dwindle into insignificance when compared with his truly *ingenious* mode of goat milking. He certainly milks goats to effect.

But the fourth point in his introduction is, "if we had gone back to J. Wesley for our religion all the Arminians would have been well pleased. If to J. Calvin, &c.; but because we have dared to go back to the Apostles and Christ, this, this is 'the front of our offending,' for we could not sojourn with the amiable and good J. W. nor with the able, good and amiable John C." And here he complimented very highly J. Wesley and J. Calvin, and made a great effort to impress the assembly with the belief that those denominated Arminians looked to no higher origin than John Wesley for their religion, and that those denominated Calvinists aspired to nothing higher in religion than to know and practice what J. Calvin had taught. He endeavored to make an impression which he ought to have known was false, if he did not. Now it is the duty of one christian to follow others as far as they follow Christ. Did Mr. C. suppose that christians now ought to renounce a bible truth because J. Calvin held to that truth long before we were born. If it is the duty of the present generation to renounce every bible truth which has been held by christians in former ages, who is so dull that does not see that the bible contains no truth for our reception, for all the truths of the bible have been believed by those who have lived and died before us. All that is ever meant by the term Calvinist is that the person to whom this title is applied believes that many of the sentiments entertained by that distinguished reformer, are the sentiments inculcated by Christ and his Apostles. Those denominated Calvinists look not to J. Calvin as the origin of their religion, like many at the present day look to A. Campbell.—They are satisfied to take the word of God, with the light that He has shed upon religion, as their guide on so important a subject as their eternal future destiny.

Thus much for the lengthy introduction of this truly wonderful sermon. The next is the sermon itself. And here, strange to tell, he takes but a scrap of the word of God as the foundation of his discourse. I say strange, since we have heard so much about scrap preaching from a certain quarter, within the last few years. Four short verses cover his whole text. If the reader will turn to the 4th chapter of Ephesians, he will find the 3d verse, the commencement of Mr. C's. text, to be the last member of a sentence. We here see the very man who has made so much ado about breaking the harmony and destroying the beauty and symmetry of the word of God, by taking parts of sentences as the foundations of discourses, breaking over the very hedge which he has with so much care planted and reared around the word of God. But as this hedge is one of his own planting, he considers it his own: he of course has a right to break it when and where he pleases. But this is not the only instance in which Mr. C's. theory and practice differ or rather clash. If you will examine a little hymn book published by himself, you will find in its preface a very plausible theory laid down on the subject of sectarian hymns. All sectarianism in hymns designed for worshiping assemblies he is particularly opposed to. But if the reader will turn to the 5th hymn of that very same little hymn book, he will see how far Mr C. is governed by his own principles. But to return to the text. All that he said about the first verse of his text, which is the 3d of the chapter, was that it was an exhortation of the Apostle. Well that was very true.—Perhaps if he had spent a little more time on that verse, and understood and practiced the precept it contains, we should have heard very little of what we did upon the three remaining ones. He then turned his attention to what he called the reasons to enforce the exhortation.

1st. "There is one body." Here he remarked that there were two bodies, one literal the other figurative. He then displayed his knowledge of anatomy. He talked a great deal about the secretions of the different parts of the human body. Secretions of the eye; secretions of the heart and liver, &c. He then broke out with the following truly sublime specimen of pulpit eloquence: "But pray Paul what are you talking about! Old Greece! Old Rome! No, not you Paul." "About one body of Christ;" "one constitution." "The constitution of Christ's body existed before King Harry the VIII." "It existed before J. Wesley," therefore none of the sects have the constitution of Christ. He might have added, the constitution of Christ's body existed before A. Campbell, therefore the Campbellites are not the body of Christ. But it was unnecessary for him to enter upon *sophism* to prove that the Campbellites were not the body of Christ; for he could have done that by a *single quotation* from another part of Paul's writings, viz: "Now if any man have not the *Spirit* of *Christ* he is none of his."—He then went on to speak of the second, one spirit; third, one hope; fourth, one Lord, fifth, one faith. However, thinking that Paul had not been as judicious in the arrangement of the different items contained in his text as he might have been, he undertook to try his hand and see if he could not make some improvement by so transposing the order as to make the sixth, one baptism, come last, in the place of one God. On each of the seven items of the text he had much to say against the different denominations, which his enlightened audience could see had a much greater bearing against Campbellism than any one of the isms he so manfully attacked. On several of the items of the text he imagined he saw some enormous error in some one of the different denominations, against which, with his wonted skill, he raised his artillery and discharged a tremendous load of his abusive ammunition, not only against the imaginary error,

but with no less violence against the denomination to which his imagination had attached that error, as though it was not so much the error at which he aimed as the denomination. But after he had got his text transposed to his mind, he then spoke of the Unitarian Lord and of a Trinitarian Lord; he did not believe in either. For my own part I did not know that there was any middle ground between Unitarianism and Trinitarianism.—This ground was not discovered by Christ and the Apostles. It must have been left for the genius of some tall reformer to discover, "in the corrupt age in which Mr. C. had the misfortune to live."

To be Concluded next week.

HOME MISSIONARY SOCIETY.

CINCINNATI, MARCH 24th, 1831.

To the Editor of the Western Luminary.

It may be interesting to your readers to have some account of the result of my late visit to your state in behalf of the A. H. M. Society.

After an absence of five weeks, I arrived home on the 18th inst. The amount of subscriptions and receipts collected in your state is $809 75. Nine auxiliary societies were formed, including one at Georgetown, organised by Rev. N. H. Hall, and one at North Middletown, organised by Rev. J. Price.

The auxiliaries are the following:
Springfield, Washington Co.
Lebanon, " "
Bethel Union, " "
Sugar Ridge, Clarke Co.
Winchester, " "
Nicholasville, Jessamine Co.
Georgetown, Scott Co.
North Middletown, Bourbon Co.
Richmond, Madison Co.

The session of the Richmond church had previously organised themselves into an auxiliary to the H. M. S. but had not extended it into the congregation.

There were two auxiliary societies in Lexington, connected with the A. H. M. S.—*Subscriptions and receipts in Lexington and vicinity*, $190 75.

The following persons subscribed $30 each, constituting them life members of the A. H. M. S.—
T. T. Skillman, Lexington,
Mrs. Eliza Hall, "
Col. Jas. B. Payne, "
Rev. John Trotter, "
Hon. Paul I. Booker, Washington Co.

Cash received as follows:

Lexington and vicinity,	$130 75
Springfield, Washington Co.	80 25
Lebanon, " "	31 25
Winchester, Clarke Co.	18 00
Richmond, Madison Co.	53 90
	$314 15

The following persons were appointed a committee for the State of Ken. auxiliary to the A. H. M. S. thro' the C. C. A. at Cincinnati.
Hon. Benjamin Mills, Frankfort.
Rev. Gideon Blackburn, D. D. Versailles.
Dr. John T. Parker, "
Rev. Nathan H. Hall, Lexington.
James C. Todd, "
Col. James B. Payne, "
Maj. John McDowell, Sr. "
Wm. C. Richardson, "
John C. Richardson, "
Wm. C. Offutt, "
Rev. O. S. Hinckley, "
Archibald Logan, "
Rev. John T. Hamilon, Nicholasville,
Maj. Daniel B. Price, "
Rev. Wm. Gallaher, Winchester,
" Samuel Taylor, Bourbon Co.
" Thos. Cleland, D. D. Mercer Co.
Hon. Paul I. Booker, Washington Co.
John Hughes, Esq. "
Rev. Eli N. Sawtell, Louisville,
" James T. Smith, Pulaski.
" John H. Brown, Richmond.
Nicholas Ray, Lebanon.
Hon. Richard A. Buckner, Greensburgh.
Col. Oliver Anderson, Jessamine Co.
Samuel Fishback, Clarke Co.
Rev. N. H. Hall of Lexington, General Agent for the Home Missionary Society in the State of Kentucky.

Yours, &c. R. CUSHMAN,
Cor. Sec. C. C. A.

LEXINGTON, March 15th, 831.

A meeting of the Central Committe of Agency of the Am. Home Mis. Society for Kentucky, was held in Mr. Hall's session room. The meeting was opened at 12 o'clock. The Rev. Mr. Hall was appointed chairman, and opened the meeting with prayer.

The following persons were present:
Rev. Gideon Blackburn, D. D.
" Nathan H. Hall.
" O. S. Hinckley.
Mr. James C. Todd.
" James B. Payne.
" William C. Offutt.
" Daniel B. Price.

Afterwards appeared Rev. William Gallaher, Rev. John Blackburn, and Rev. Jacob Price, who by request united with the committee.

The committee then was, by resolution, regularly organized, and the following officers chosen:

Rev. NATHAN H. HALL, *Chairman.*
" O. S. HINCKLEY, *Secretary.*
Mr. ABRAHAM T. SKILLMAN, *Treasurer.*

Resolved, That the officers of this committee be a standing committee of correspondence.

Resolved, That the following persons be recommended to the committee at Cincinnati, to be added to this committee, viz:
Hon. Paul I. Booker, Springfield.
John Hughes, Esq. "
Rev. Eli N. Sawtell, Louisville.
" James T. Smith, Pulaski.
" John H. Brown, Richmond.
Nicholas Ray, Lebanon.
Hon. R. A. Buckner, Greensburgh.
Col. Oliver Anderson, Jessamine Co.
Samuel Fishback, Clarke Co.

Resolved, That the committee adjourn to meet in Mr. Hall's session room on Thursday before the third Sabbath in April.

O. S. HINCKLEY, *Sec.*

FOUR PROPOSITIONS.

Rev. Joshua L. Wilson, of Cincinnati, O. has recently published a pamphlet entitled—"Four propositions sustained against the claims of the American Home Missionary Society."

The four propositions are the following:

1. The Lord Jesus Christ has committed the management of Christian Missions to his Church.

2. The Presbyterian Church being one great family of the Church of Jesus Christ, is, by her form of government, organized into a Christian Missionary Society.

3. The American Home Missionary Society is not an ecclesiastical but a civil institution.

4. By interference and importunity she disturbs the peace and injures the prosperity of the Presbyterian Church.

OFFICIAL REPLY.

We have just received a pamphlet of 32 pages containing the "Official Reply" of the Board of Missions to the six letters of the Rev. Absalom Peters, Corresponding Secretary of the Home Missionary Society, entitled, *a Plea for union in the west.*

We have barely had time to glance an eye over these pages, but have been gratified to discover, while we exceedingly lament the occasion which has brought this controversy before the public, a mild, forbearing, and apparently forgiving spirit on the part of those who consider themselves attacked. We were pained at the manner in which Mr. P. suffered himself to write, and could but feel that his attack was ill advised and indiscreet. If we could believe this movement has been or is to be sanctioned by the friends of the American Home Missionary Society generally, our fears for the welfare of the Domestic Missionary cause would be great. Why will not brethren of different opinions agree still to act as brethen! The field is wide enough, the labour is arduous enough, for all the energies and zeal and good feeling, of both the Assembly's Board and the American Home Missionary Society. Why need there be strife, except to excel each other in doing good!—*Utica Christian Journal.*

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, APRIL 6, 1831.

ERRATUM.

In the second column of the first page, in the eleventh and sixteenth lines, from the bottom, for "*rigor*" read "*vigor.*" In the third column of the same page, 70th line, from the top, for "*every first principle*," read "*every just principle.*"

The mails have brought us no eastern papers this week, and we have no foreign news. We are anxiously looking for something decisive in the affairs of Poland, and for farther revolutionary movements in both the south and north of Europe.

The trial of Mosely, who shot Smithers last fall, is now going on in this place. Judge Robbins presides in the court in the place of Judge Hickey, in consequence of the indisposition of the latter gentleman.

We accede to the request of Judge Mills, not with any view of receding from our determination already expressed not to continue this controversy in our paper, but that he may have the same privilege of expressing his opinion that was granted to Mr. Steele. Doubtless each is honest in his belief of the incorrectness of the other's statements and course of reasoning; but we see no prospect of their convincing each other or their friends.

To the Editor of the Western Luminary.

I do not feel hurt at your excluding from your columns, the controversy in relation to Centre College. I concede to you and to every other editor of a public journal, the part of a sole judge in determining what it must contain. Besides it is well known that your paper never bore a polemic or controversial character. It is to be most regretted that any thing on this subject was ever introduced, and a private letter I wrote you at an early stage of the business, suggested silence on the subject. I would have let the whole matter died away in silence, had I not seen a member of Synod, under his proper signature, attempt to represent the matter not in its true colours. To this I could not and never will submit--if a periodical or pamphlets are necessary to expose it. I feel more like being hurt at your inserting Mr. Steel's letter, which has suggested mistake and error in myself. He will insert that much, although he cannot go into detail. I have only to say that I have long since answered his last publication, which you have rejected, in the Journal, and have shown, I trust, that he not only failed to convict me of error; but has fallen into greater errors, than were in his first publication. I hope that you will not suppose the insertion of this note any more a breach of the determination, which you have made, than was the insertion of Mr. Steel's last letter. B. MILLS.

REVIVALS.

Last week we gave a long list of extracts from eastern papers, containing accounts of revivals of religion, now enjoyed in the churches and colleges in the northern and eastern parts of our country. All the religious papers from that section of country are filled with the most cheering intelligence of that kind. It is good news from a far country, and we hope will be to our readers "as cold water to a thirsty soul."

In the early part of last autumn an unusual degree of religious excitement began to appear in Rochester, New York, and soon assumed the form of a very powerful revival. Since that time between *one and two thousand persons* have been added to the different churches in that city. Ministers and christians visiting the place and witnessing the power of God and imbibing the spirit of revivals carried it with them into their respective churches, and on them God began to shed down the induences of the Holy Ghost in answer to prayer. Most of the towns and counties in the interior and western parts of the state have been and are now visited with a refreshing from the presence of the Lord. Rochester, Albany, Utica, Poughkeepsie, Lansinburgh, Geneva, Waterloo, Lockport, Seneca Falls, Auburn, are the names now before us of places, that are witnessing the exhibitions of God's grace in the awakening of saints and the conversion of sinners. In the cities of New York and Philadelphia too there is a movement like the breezes of heaven waving the tree-tops of a mighty forest.

God has a great work to accomplish and he is preparing instruments for it by the conversion of young men in our colleges. The students of Yale, Bowdoin, Dartmouth, Williams, Union, and Kenyon Colleges are receiving the instructions of divine truth in the power and demonstration of the *Spirit*. Probably not less than two hundred of them have already become the humble and devoted disciples of the Saviour of men, and many if not most of these doubtless will consecrate their talents and learning to him in preaching the Gospel. Christians, who pray for the prosperity of Jerusalem and mourn over her waste places, who look abroad on the fields white for the harvest and pray that labourers may be sent forth into them, must regard these operations of God's Spirit with emotions of delight and thankfulness.

It is a remarkable fact that these triumphs of divine truth and grace are exhibited in places, where, for some time, christians have been most active and liberal in the support of the Gospel institutions, of the Sabbath, and of all the great benevolent operations of the day, such as the Bible, Tract and Missionary Societies. While christians there were thus active and intrepid in the service of their master, infidels and scoffers boldly blasphemed the name and reviled the religion of Jesus. Let christians be faithful and prayerful and they shall prevail. These facts should encourage christians every where "not to be weary in well doing."

COLONIZATION SOCIETY.

On Monday evening last Robert S. Finley, Esq. Agent of the American Colonization Society, addressed a large and respectable audience, assembled in the Methodist Church in this place. We have on several occasions had the pleasure of hearing the claims of this Society ably advocated, but never have we been more gratified with the manner of their presentation and enforcement, than we were on Monday night.

Mr. Finley spoke more than an hour without fatigue or satiety to his hearers. Every new view of the subject, as he presented it, seemed to develop some new and unexpected interest. Every relation of the colony to our own country, to the coloured people and to Africa, came into view with a separate and strong claim for the support and aid of every patriot and christian in favour of this scheme for the redemption of Africa's sons and the preservation and security of our country. We have seldom listened to such simple, unaffected, bold and elevated strains of moral eloquence. The appeals to the audience were addressed not to ignorance, to prejudice, or to passion, but to the sound understanding, to the generous, the noble, the patriotic and christian feelings of American freemen. He introduced with great effect many historical facts and illustrations, showing that this movement is the natural and actual result of the political institutions of our country, and that by the united force of patriotism, philanthropy and religion they will be carried on to a glorious consummation in the rearing up of a free republic of liberated blacks on the coast of Africa, in the suppression of the slave trade and in the political and religious regeneration of that whole continent. We believe the desirableness and practicability of these results were made alike clear and satisfactory to every person present.

A meeting of the Lexington Female Colonization Society was appointed to be held in the McChord church, on last evening, and a meeting of the citizens of the town and county generally to be held in the Court House, on Saturday next, at 3 o'clock, P. M. At these meetings Mr. Finley proposed to deliver addresses and still further explain the objects and exhibit the importance of the Society. We understand that he designs to propose to the friends of this cause in Kentucky to raise the means and adopt measures to send to Liberia a vessel, freighted with emigrants from this state. We doubt not that such a proposition will be met with great cordiality, and that liberal and vigiorous exertions will be made to accomplish such a noble object.

For a notice of the proceedings of the last annual meeting of the Society at Washington City, we refer our readers to another part of this paper. These proceedings and the extracts from some of the speeches on the occasion will be read with interest.

A friend of the American Colonization Society, in Lexington, has pledged himself to pay $500 to the Treasurer of the Society; to be paid in ten years, in regular annual instalments of $50 each; in order to aid the Board of Managers in their benevolent enterprise of African Colonization. In pursuance of this pledge, he has sent on to the Treasurer $50 for this year.

GRADUAL EMANCIPATION.

LEXINGTON, APRIL 1st, 1831.

To the Editor of the Luminary:

Dear Sir—In a recent number of the Western Luminary, we met with a contemplated project, in the consummation of which we feel deeply interested. Of the association proposed to be established, to take into consideration the momentous subject of emancipation, we wish to become members, and hereby authorize you to consider us as such.

Yours, respectfully,
JAS. G. McKINNEY, *Lexington.*
GEO. W. ANDERSON, *Fayette.*
JAMES H. ALLEN, "
JAMES McDOWELL, "

MR. SKILLMAN:

When I first saw in your useful paper the proposal of getting up a society, having for its object the gradual emancipation of our poor neglected and oppressed slaves, my heart rejoiced, and prayed God that he would raise up many friends to that good cause. Owing to my pecular situation, and from motives of prudence, I have hitherto withheld my name. My relations having been recently changed, I now cheerfully add my name to your list.—May the God who is the defence of the oppressed add his blessing to this effort.

JAMES BLYTHE.

☞PROPOSAL.☜

Several citizens, slave holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation; such a system as they would recommend to their fellow citizens for adoption as the law of the land. In this view it is proposed to all slave-holders of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slave holders are obtained a meeting will be notified for the purpose of forming an institution and organizing the society.

The following gentlemen have already signified their wish to become members of the proposed society. It is hoped that it will not be long before the list shall increase to fifty, so that a meeting may be called.

William R. Hynes, Bardstown.
Samuel K. Snead, Jefferson county.
J. M. C. Irvin, Fayette county.
R. J. Breckinrige, "
A. J. Alexander, Woodford county.
Charles Alexander, "
J. R. Alexander, "
James McCall, Rockcastle county.
John Wallace, Fayette county.
Norman Porter, Lexington.
Thos. T. Skillman, "
George Clarke, Fayette county.
James Blythe, Lexington.
George W. Anderson, Fayette county.
James G. McKinney, Lexington.
James H. Allen, Fayette county.
James McDowell, "

From the National Intelligencer, March 19.

GEORGIA AND THE CHEROKEES.

The Supreme Court of the United States terminated its annual session yesterday.

Among the decisions pronounced previous to the adjournment, was one upon the application on the part of the Cherokee nation, for an injunction to stay certain proceedings of the State of Georgia. The decision of the Court was an unequivocal denial of the injunction.

The opinion of the Court was read by Chief Justice MARSHAL, and is therefore to be presumed to be from his luminous mind and pen. We have not been able to obtain it for publication as we desired to do. We heard it read however, and shall venture so far to report the grounds of it, as to state that the Court disclaims jurisdiction of the case, on the ground that the Cherokee Nation is not a *foreign* nation in the sense of the Constitution. These Indian nations, it is the opinion of a majority of the Court, are not sovereigns, independent of the Sovereignty of the U. States, but domestic dependent Nations, in a state of 'pupilage' to the U. States, or in a relation corresponding to that which wards have to their guardians. The Supreme Court, therefore cannot take cognizance of cases to which it is sought to make them parties as Nations. With respect to the rights of the Cherokees, however as individuals, to the lands guarantied to them, it was pretty distinctly intimated in the opinion of the Court, that there is a mode by which they may be brought before the Supreme Court for adjudication.

The Opinion went on to say, that, if the objection to entertaining jurisdiction in this case were not fatal to the application, there were other grounds on which application for the inferrence of this Court in the case would encounter grave objections. If jurisdiction was exercised in the case, it must be on the ground that the Cherokees are a foreign nation; and the relations between Foreign Powers and the States are placed in the Charge of a different branch of the Government. For this Court to undertake to arbitrate such questions, would be to assume a political power not intended to be vested in it. If it were true, as argued, that the Cherokee Nation is oppressed by the State of Georgia, &c. &c. it belonged not to this Court (the Opinion concluded,) but to other tribunals to assert their rights and redress their wrongs.

Mr. Juctice BALDWIN delivered a very long seperate opinion, agreeing entirely in the conclusion to which the majority of the Court had arrived, but not concurring in the views taken in the Opinion which had been read.

Mr. Justice JOHNSON also delivered a separate opinion on the question.

Our own opinion on the subject is of little consequence; but the reasoning of the Court upon the Constitutional provisions bearing upon the case appeared to us to be conclusive.

UNITED STATES BANK.—The following resolution, offered in the Senate of the State of *Pensylvania*, by Mr. BURDEN, as an amendment to the Union resolutions from the House of Representatives, passed on Tuesday morning, *unanimously*. The other resolutions were also read the second time, and the whole ordered to be prepared for a third reading.

"That whereas the Bank of the U. States has tended in a great degree to maintain a sound and uniform currency; to facilitate the financial operations of the Government; to regulate foreign and domestic exchange, and has been conducive to commercial prosperity, that the Legislature of Pennsylvania recommend a renewal of its charter, under such regulations and restrictions as to the power of the respective States as Congress may deem right and proper."

SUMMARY.

The Baltimore Rail Road.—We learn from the Baltimore Patriot of the 16th instant, that on the previous day a load of *one hundred barrels of flour* was brought into the city upon the Rail Road from Ellicotts Mills, drawn by *one horse*, proceeding with it upon the trot with the greatest ease. It is added that the next load would be augmented to 150 barrels, and a belief expressed that 200 can be transported without difficulty by the same power. —*Mayseille Eagle.*

A New Fabric.—Paper linen has deen introduced into extensive use in France. It consists of paper made to resemble damask and other linens so closely that it is almost impossible to detect the difference; even to the touch the articles are very much alike.—They are used for every purpose to which linen is applicable, except, of course, those in which strength and durability are required. The price is very low—a napkin only about two cents, and when they become dirty are taken back at half price. A good sized table-cloth can be purchased for eighteen cents.—*Ib.*

STEAMBOAT ACCIDENT.—The Steam Boat LA GRANGE while descending the River from Pittsburgh on the 24th ult. struck a rock about seven miles above Steubenville and sunk immediately. None of the passengers or crew received any injury. A small part of the cargo, consisting chiefly of merchandize, was saved; but a rapid rise in the River soon covered the wreck several feet with water, and the remainder is very much damaged if not entirely destroyed. The loss is estimated at $50,000, which we learn falls principally on the Merchants of Cincinnati. The Boat was not insured. Her policy had expired about six days before the accident occured.—*Ib.*

COLONIZATION OF FREE BLACKS—The Board of Managers of the American Colonization Society have passed a resolution "that, encouraged by a kind Providence which has thus far favored their efforts, they will commence arrangements for obtaining the necessary funds, and sending to Liberia within the present year, six vessels, from different ports in the United States, on the first days of May; July, September, November, January, and March. The first vessel shall sail from New York on the first of May, the second from Baltimore, on the first of July; the third from Philadelphia, on the first of September; and the others from different places, whenever such places shall, with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time."—*Jour. of Com.*

A New Plan for July 4th, 1831.—In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath School scholars in the United States, should meet in their respective towns, on the fourth of July, 1831, and publicly commemorate the *fiftieth* anniversary of the establishment of Sunday Schools, and the fifty-fifth of the American independence. This I consider to be a very happy suggestion, and I hope it will be universally adopted. I have one additional hint to make, and that is—that the condition of the coloured population in our country should be faithfully described to them, and that they should be invited to contribute to the funds of the American Colonization Society. If each scholar would give one cent, *six thousand dollars* at least would be contributed; a sufficient sum to pay the transportation of *five or six hundred* negro children to Africa. Shall not the plan be every where adopted? Who can estimate the amount of good which would be accomplished! What subject more suitable to the occasion or to the auditors!—*Bost. Recorder.*

RELIGIOUS PERIODICALS.

A correspondent of the Evangelist is apparently much troubled that religious papers should admit secular matter into their columns, for the benefit of readers who take no other weekly sheet. It is unfortunate for the reasoning of this correspondent, who seems much afraid of too close a union between things *secular* and things *spiritual*, that even the Bible contains a large amount of *secular* matter. Christians must of necessity have much to do with the things of this world while they are in it, and we apprehend it will be much wiser in them to aim at doing the world good by using its advantages so as not to abuse them, than to attempt a monastic and exclusive separation from it.—*Chr. Journal.*

DIED—At Cincinnati, Gen. *Wm. Lytle*, aged 61 years.

At Frankfort, *Mary Whitlock Harvie*, daughter of John Harvie, Esq. aged about 16.

In Georgetown, Mrs. *Sophronia Steffee*, wife of Mr. John Steffee.

In Scott county, Mrs. *Harriet Caldwell*, wife of Rev. S. B. F. Caldwell.

NOTICE.

A GENERAL MEETING of the citizens of Lexington and the vicinity, is appointed to be held in the Court House on Saturday next at 3 o'clock, P. M. when an address will be delivered by Robert S. Finley, Esq. on the objects, success and prospects of the American Colonization Society.

Lexington, April 6th, 1831.

A FEMALE SCHOOL

WILL be opened on the first Monday of May next under the superintendance of the subscriber. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. A convenient room in Lexington will be procured. Tuition $35 per year for all the classes except such as are simply learning to read and write; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly in advance. JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

FOR 1831.

NEW SPRING AND SUMMER

GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 46-tf.

NEW STORE.

WILLIAM H. RAINEY

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

British, French, India, and American

GOODS,

Suitable for the present and approaching season.

HARDWARE, QUEENSWARE, *GROCERIES, &c. &c.*

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

POETRY.

[From the Edinburgh Christian Herald.]

"HOME, SWEET HOME."

While thro' this barren wilderness, wearily we roam,
How sweet to cast a look above, and think we're going home,
To know that there the trials of our pilgrimage shall cease,
And all the waves of earthly woe be hushed to heavenly peace!
Home! Sweet Home,
Oh! for that land of rest above! our own Eternal Home!

These trees are not the trees that grow in beauty, by the side
Of that bright flood, whose living streams thro' sinless regions glide:
We see not here th' immortal fruit,—the fadeless flowers that bloom
On hills of light,—in vales of peace,—at our bright Eden home.
Home! Sweet Home,
Oh! for that land of rest above! our own Eternal Home.

The tones we hear are not the tones of music and of love,
That breathe from thousand harps the song of endless joys above,
We tread with haste along, with trembling and with fear;
For this is not our home: we've no continuing here.
Home! Sweet Home,
Oh! for that land of rest above! our own Eternal Home.

Oh for the death of those that die, like day light in the west,
And sink like weary waves at sea to calm untroubled rest.
They stand before their Father's face, their tears and trembling o'er,
Redeem'd and wash'd, they dwell at home, and shall go out no more.
Home! Sweet Home,
Oh! for that land of rest above! our own Eternal Home.

[From the Christian Watchman.]

FEMALE CHRISTIAN.

I asked her, when in beauty dressed,
When youthful h pe inspired her breast,
Where is He whom thou lovest best?
She said—In Heaven.

I asked her when she fondly prest
Her smiling infant to her breast,
Where is He whom thou lovest best?
She said—In Heaven.

I asked her when her bloom was lost,
When all her earthly hopes were crossed,
Where is He whom thou lovest most?
She said—In Heaven.

I asked her in the dying groan,
Who is the brightest, loveliest One?
'Tis God, she cried, my God alone,
And went—To Heaven.

MISCELLANEOUS.

A MINISTER'S DEATH-BED.

The following reflections, are the closing paragraphs of an excellent article in the last number of the Quarterly Journal of the American Education Society, on the character of the late Dr. Payson.

The events which occur in the life of a minister, and the official acts of his course, attach to themselves a solemnity such as gathers around those of no other man. To devote himself to such a work; to take upon himself such vows; to be consecrated in such solemn ordination; to become, in the presence of God, angels, and men, responsible for the guidance of hundreds of precious souls in the way of salvation; to preach such truths; to urge such duties; administer such ordinances, and at last, as a transaction in such scenes, to lie down on the bed of death, and from it to look backward, inward, forward, and upward to a holy God: to die and pass to his final account "before the judgment seat of Christ," having more for which to answer than thousands of other men, united,—Oh! an angel might shrink from the dread solemnity of such transactions, and such responsibility. *For a minister to die*, is a thing supremely joyful, or indescribably terrible; according as he has been a "good and faithful servant," or a wicked and slothful one.

The death-beds of some ministers are surrounded by a curtain of awful gloom. They do not appear to die as having "an open and abundant entrance ministered un to them, into the everlasting kingdom of our Lord and Saviour." A good man, it is true, in the mysterious providence of God, may be permitted to leave the world under a cloud; and will awake from a trembling death, in a joyful and glorious heaven. But who can contemplate, without gloomy forebodings, the death of a minister who has lived and preached in such a way that christian charity has to maintain a feeble hope, if any, respecting him against many fears. The death chamber of a minister ought not to be a place from which it shall seem possible that there can open one of the portals into the world of despair. The minister, whose departing hour,—if a time of reason,—is a season of reserve or silence, on the hope of the gospel, the preciousness of Christ, the supports of the faith of Jesus; leaves the world without honoring the office he has borne, or the master he has professed to serve. And whither his departing spirit has winged its way? whether to heaven or to hell, is too solemnly uncertain, to be a subject of thought, without agony.

But to enter the death chamber of such a man as Payson, is like entering another world. It is to visit in "the land of Beulah," truly.—The last preaching of a faithful minister of Christ, from the side of his grave; in his testimony to the preciousness of the truth; in his joy in God; in his triumph in Christ; in his eyes brightening with the visions of faith and the consolations of the Holy Ghost; in his fearless challenge of the sting of death and the victory of the grave; in his holy fervor of spirit, caught from a near heaven, and pouring itself forth in counsels and encouragements to christians, and in entreaties and warnings to those who have no hope, and in which, though about to take his upward flight, he still burns to snatch a few more souls from ruin;—these and many other things which made the death chamber of Payson to seem "quite on the verge of heaven," ought to make the departure of any minister take hold on the minds of the most thoughtless, and to be imprinted on the memory and fastened upon the conscience of every one to whom he has "spoken in the name of the Lord." Minister of Christ, your dying day, if a day of reason, ought to be a day in which you shall preach more solemnly, affectionately, powerfully, than in all the rest of your life. And for the scenes and the preaching of that day, preparation can be made only in living the holy heavenly life which becomes an "ambassador for Christ." Such a close of life as that of Payson should teach ministers what it is to die in a manner worthy of ministers. The patriot soldier, yields his breath, shouting "victory." How then should die the soldier of the cross?—How he who has been preaching of eternal life in Christ Jesus, and whose employment it has been to "allure to brighter worlds, and lead the way?" With what it is to die thus, shown in the departure of the beloved and honored Payson, we say to our brethren in the sacred office, let us live, study, pray, and preach, in such manner as both to have the joys of faith in the last hour, and to give great glory to our Lord Jesus Christ. A minister through unfaithfulness, may prepare himself for an awful death. But "thanks be to God," by faith, and faithful service of his Lord, he may prepare to die such a death as shall make the place seem but a step from the confines of heaven; and "departing to be with Christ" to be manifested as "joy unspeakable and full of glory."

RECOLLECTIONS OF A YOUNG MAN.

Although entirely unaccustomed to write for the press, I will venture to send you a little essay, and, if you please, you may publish it and you may call it the Recollections of a Young Man. If there is any piety within my breast, and I do sometimes cherish this hope, and I would not exchange it for all the bright hopes and visions of bliss which this world can present—if I have any love to God and any delight and zeal in his service: I must ascribe it, in no small degree, to the instrumentality of a pious education, and particularly to the example, the counsel and the prayers of a pious Mother. And now that I am removed from the paternal roof, I take delight and I gather spiritual strength too by recollecting the scenes of earlier life. I will repeat some of those counsels which were early impressed upon my heart: and which, I hope, will retain their impression there until my departing hour.

1. I was early taught to believe that the Sabbath should be passed AT HOME. Not that the sanctuary was to be forsaken or neglected, for we had all learned, in some measure, to say and to feel with David, "I was glad when they said unto me, Let us go unto the House of the Lord: Our feet shall stand within thy gates, O Jerusalem. Pray for the peace of Jerusalem—for they shall prosper that love thee." But when the delightful services of the sanctuary were past, or when no opportunity offered for going up to the Courts of the Lord's House;—then, every member of the family felt himself under the most sacred obligations to spend the Sabbath at home. You will perceive therefore, at once, that all giving and receiving of visits and all travelling on that day was *wholly excluded*, as a profanation of the Sabbath. And I do maintain, that every family and every individual christian and every man is bound to observe the same regulation in reference to this sacred day of rest.

2. I was early taught to believe that all unnecessary labor on the Sabbath was to be avoided. And upon this point, the enlightened, inquiring mind will find no difficulty. On the preceding day, let it be borne in mind that the Sabbath is approaching—let every thing be prepared—so that we shall be enabled to keep the Sabbath, holy unto the Lord. And if I must specify particular cases; let the necessary fuel for the family be provided, so that the sound of the axe may not be heard; let the necessary provision be prepared, as far as can be, so that the day may be honored and enjoyed by every member of the household.

3. I was early taught the impropriety and the sinfulness of spending this day in trifling or in worldly conversation. As to this, I remember well, and shall remember while I live, the kind reproofs that were administered by my conscientious Mother.—"My Son! from our conversation, I would infer that we had forgotten the Sabbath; and that we had forgotten the great purposes for which the Sabbath was given us. The solemn exercises of the sanctuary seem to have left a very feeble impression upon our hearts."

If we are in company on the Sabbath, whatever the company may be, I know how great the danger is of our going astray;—I know how difficult it is to obey the injunction of the Apostle—"Let your speech be always with grace." And therefore I am of opinion that much of the Sabbatn ought to be spent by every individual in his closet—with his Bible and with Him who can enlighten and comfort and purify the soul. But there is another method by which we may guard against trifling and worldly conversation on the Sabbath;—Let some well selected book be read aloud in the presence of the whole family, and let there be no interruption to this exercise for any cause whatever. If a friend or a stranger should be within your dwelling, let him too form one of the family circle. If he is a christian, he will be pleased and instructed;—if not, perhaps, some heavenly truth may reach his heart and be the means of bringing him to God. But if this should not be the happy result, still, he will be constrained to admire the order and the piety of the household. I feel so much on this subject, that I would be pleased, if you or some correspondent would point out any method, by which we may be preserved from trifling and from worldly conversation, on this our day of rest.

4. I was early taught to know what kind of books and what kind of reading was proper for the Sabbath. Has the book a tendency to lead the soul to God? Does it make brighter and holier the path that conducts to heaven? Does it tell of those who have walked in that path, and does it encourage us to follow in their footsteps? Does it tell of our condition, lost and ruined by the fall, and does it point out the way of salvation by our blessed Redeemer? Does it tell how holy and how blessed are all those who yield obedience to the commands of the Most High? If it does not, then the question as to the propriety of reading that book on the Sabbath is decided at once. You will readily perceive, therefore, that my early education leads me to regard the reading of newspapers, &c. on the Sabbath, as a deliberate profanation of the holy day.

I will not trouble you with any further remarks,—but, if what I have advanced be correct and according to the precepts of our holy religion;—then *all parents*, and especially *all mothers*, ought, *diligently and at an early period*, to inculcate these sentiments upon the minds of their children; and in doing this, they ought to be encouraged—believing that they are sowing good seed which shall spring up and yield fruit an hundred fold.—[*Rel. Tel.* JUVENIS.

SPORTING WITH FEMALE AFFECTION.

Man cannot act a more perfidious part
Than use his utmost effort to obtain
A confidence in order to deceive.

Honour and integrity ought to be the leading principles of every transaction of life. These are virtues highly requisite, notwithstanding they are too frequently disregarded. Whatever pursuits individuals are in quest of, sincerity in profession, steadfastness in pursuit, and punctuality in discharging engagements, are indispensably incumbent. A man of honest integrity, and uprightness in his dealings with his fellow creatures, is sure to gain the confidence and applause of all good men; whilst he who acts from dishonest or designing principles obtains deserved contempt. Dishonest proceedings in word or deed, are very offensive to, and unjustifiable in the sight of God and man, even in trivial, but much more so in consequential affairs. The most perfect uprightness is highly requisite between man and man, though it is too often disregarded; and is much more so between the sexes. Every profession of regard should be made without dissembling, every promise preserved inviolate, and every engagement faithfully discharged. No one ought to make any offers or pretensions to a lady before he is, in a great measure, certain her person, her temper, and qualifications, suit his circumstances, and agree perfectly with his own temper and way of thinking. For a similarity of mind and manners is very necessary to render the bonds of love permanent, and those of marriage happy.

"Marriage the happiest state of life would be,
If hands were only joined where hearts agree."

The man of uprightness and integrity of heart, will not only observe the beauties of the mind, the goodness of the heart, the dignity of sentiment and the delicacy of wit, but will strive to fix his affections on such permanent endowments, before he pledges his faith to any lady.

He looks upon marriage as a business of the greatest importance in life, and a change of condition that cannot be taken with too much reverence and deliberation. Therefore he will not undertake it at random, lest he should precipitately involve himself in the greatest difficulties. He wishes to act a conscientious part, and consequently cannot think (notwithstanding it is too much countenanced by custom) of sporting with the affections of the fair sex, nor even of paying his addresses to any one, till he is perfectly convinced that his own are fixed on just principles.

All imaginable caution is certainly necessary, but after a man's profession of regard, and kind services and solicitations have made an impression on a female heart, it is no longer a matter of indifference whether he perseveres in, or breaks off his engagements. For he then is particularly dear to her, and reason, honour, justice, all unite to oblige him to make good his engagement. When the matter is brought to such a crisis, there is no retreating, without manifestly disturbing her quiet and tranquility of mind; nor can any thing but her loss of virtue justify his desertion. Whether marriage has been expressly promised or not, it is of little signification. For if he has solicited and obtained her affections, on supposition that he intended to marry her, the contract is, in the sight of heaven, sufficiently binding. In short, the man who basely imposes upon the honest heart of an unsuspecting girl, and after winning her affections by the prevailing rhetoric of courtship, ungenerously leaves her to bitter sorrow and complaining, acts a very dishonourable part, and is more to be detested than a common robber. For private treachery is much more heinous than open force; and money must not be put in competition with happiness.—[*Christ. Int.* A.

From the Philadelphian.

A REQUEST TO THE EDITORS OF RELIGIOUS PAPERS.

It is supposed that in the city of Philadelphia, there are ten or twelve thousand young mechanics, a large portion of whom have not those means of moral, intellectual, and religious improvement which it is desirable they should have. To furnish them with these means, a house of worship is open for them on the Sabbath to which a respectable congregation of them resort. Evening lectures on Astronomy, Geography, Philosophy, the mechanism of the human frame, are delivered for their benefit, and are attended by several hundreds. A large reading room, furnished with assortments of useful books, pamphlets and newspapers, is opened to which they have access, and profitably spend several evenings of each week. This Institution is under the care of a Board of Managers of several evangelical denominations, and is called "the Philadelphia Institute." It has commenced under circumstances peculiarly auspicious. Such editors or proprietors of the Religious Newspapers and Periodicals in the United States, as are disposed to patronize such an enterprize will confer a favor by sending their pamphlets and papers as a donation. They will please to direct them to the Philadelphia Institute, Philadelphia, Pen.

A. JUDSON, *General Agent.*

N. B. Editors of Religious Papers, will please to insert the above communication.

MISERIES OF A RICH MAN.—Who is dogged in the streets and knocked down at midnight? The rich man. Whose house is broken into by the robbers? The rich man's. Who has his pockets cut out, and his coat spoiled in a crowd? The rich man. Who is in doubt whether people are laughing at him, in their sleeves, when they are eating his dinner? The rich man. Who adds to his trouble by every story which he adds to his house? The rich man; for the higher he ascends the colder is the atmosphere. A bank breaks, and who suffers? The rich stockholder and depositor. War blows his horn, and who trembles? Death approaches, and who fears to look him in the face? Why, the rich man! And yet all the world envies the rich. Depend upon it, the length of your face will generally be proportioned to the length of your purse. If you live in a two-story house, be thankful, and not covet the lofter mansion of your neighbor. You but dishonor yourself, and insult your destiny, by fretting and repining.

CURE FOR CONSUMPTION.—An English chemist of high fame, Mr. John Murray, of Hull, F. S. A. &c. &c. has at length discovered what he believes to be a cure for tubercula phthisics—for far gone consumption.—His work on this subject, which is dedicated to the Duke of Wellingston, contains the result of twelve years inquiry, during which period his thoughts have been exclusively bent to the noble and philanthropic object. In the progress of his investigations, he came to the very rational conclusion, and one which has impressed many other minds, that if any remedy should ever be found out for structure disease of the lungs, it must be some one which may be brought, through the medium of respiration, into immediate contact with the diseased surface; and, when there, have the power of subduing the morbid action, without diminishing the general tone of the system.

At length Mr. Murray believes that he has discovered such a remedy in the vapor of nitric acid; and this fact is the more worthy of attention, since it comes from a source where empiricism cannot be suspected. Mr. Murray is well known in the scientific world as author of some valuable works on chemistry, and has, we believe, been himself a sufferer from the scourge he has striven sedulously so to avert.—*Bost. Med. and Surg. Jour.*

Annual Sunday School Sermon.—The Rev. Dr. Rice, of Virginia, has been elected to preach the next Annual Sunday School Sermon before the American Sunday School Union, on (May 23) the evening preceding the next anniversary of the Society. We are happy to state that Dr. Rice has accepted the appointment.—*Am. S. S. Journal.*

A. G. SMITH,
SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2¼ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Charité three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously March, 1831.—37-7t.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf.

PROPOSALS
FOR PUBLISHING THE
WESTERN LUMINARY
AT LOUISVILLE, KY.

THE proprietor of the Western Luminary has been strongly urged to remove his office to Louisville. For nearly seven years it has been published at Lexington. At the time of its commencement this town was the largest in the state. But the improvements in the navigation of the rivers, and the increase of population in the new states, Indiana, Illinois and Missouri, have now made Louisville second only to Cincinnati in population and commercial importance on the Ohio. Many advantages would be afforded there for the circulation of the paper, for receiving and communicating intelligence, and making remittances of payments. It would be more central to the present list of its subscribers, and it is thought its patrons generally, would prefer to have it published there, to any other place in the state.

Induced by these considerations, and desirous of extending the usefulness and circulation of his paper, the publisher has it in contemplation to remove his establishment to Louisville.

The Western Luminary is the oldest religious newspaper published in the western states, and it is believed the most extensively circulated. Its publication at Louisville, it is hoped will render it more acceptable to all its patrons, especially to those residing west and south of that place. To meet the necessary sacrifices attending a removal, and the increased expense of publishing it there, the proprietor must call on all his friends, who desire the change, to use their exertions to obtain new subscribers.

The paper will be enlarged to an imperial sheet, and contain, besides what is usual, a table of prices current, account of arrivals and departures of steam boats, &c.

Should the number of subscribers in Indiana justify the expense, for their accommodation an office of publication will be established at New-Albany.

The following extracts from letters and communications, from some of the friends of the paper in Louisville, will show the reasons they have presented for the change, and the interest they feel in having it effected.

From Rev. Eli N. Sawtell, pastor of the 2d. Presbyterian Church.

"*Louisville, January* 3, 1831.

"Dear Brother Skillman:

"The subject of your removing to this place with the Luminary, has been the topick of much conversation among the friends of Zion in this City for several weeks past. There is but one mind among them, and that is, that you ought to come. I would say much on the subject now, were it not, that brother Miles will have an opportunity of laying the whole subject before you in a much stronger light than I can by letter. Do make it a subject of prayer, and weigh well the subject, and see if it will not clearly appear that it is your duty to come. This place is growing rapidly, and we need, and must have, a religious paper. May the Lord direct you in this matter. Yours in the Gospel,

E. N. SAWTELL.

From Rev. G. W. Ashbridge, pastor of the 1st. Presbyterian Church.

"*Louisville, January* 10, 1831.

"Mr. Thomas T. Skillman:

Dear Brother,—I drop you a line, at present, to bring a subject of deep importance to the interest of the Church fairly before your mind. It is to inquire, as the organ of "many christians" of this place, if you could by any fair prospect of increased usefulness and profit, be induced to remove your Press to this City.—I can assure you, that not only your pecuniary interest would be advanced by such a step, but also the interest of Christ's Kingdom. The subscription of Indiana would be increased,—of this place you would get 5 for 1—of the country South at least double.—I suggest these facts, hoping and believing they will lead you to think and pray over the subject. Visit us speedily, and see and hear for yourself, as we do not wish to do any thing that would injure your interest by having another paper. We communicate thus early and frankly upon a subject of vital interest to the cause of Religion in this country.

Very respectfully,
GEORGE W. ASHBRIDGE."

From the same, February 12th, 1831.

"You will excuse me for sending the subjoined list of names, in order fully to convince you that my own wishes, are but the index, to the feelings and wishes of the influential part of the church. I could easily swell the list with the names of many whom you would esteem as christian brethren. And I am constrained also to forego the pleasure of obtaining the signatures of at least half a dozen others of influence, as they were absent when I called."

"We the subscribers, citizens of Louisville, fully convinced of the need of a Religious Newspaper being published in this city, do cordially hope that Mr. Skillman, will as soon as practicable, remove "The Western Luminary" for publication to this place;—pledging ourselves to use all proper exertions for its extension and support.

Eli N. Sawtell,	*Wm. Read,*
Geo. W. Ashbridge,	*S. Caseday,*
A. Bayless,	*J. P. Harrison,*
D. Wurts,	*Henry E. Thomas,*
Patrick M'Farland,	*M. D. Averill,*
James A. Taylor,	*E. S. Averill,*
Jacob Marcell,	*S. E. Shaw,*
Lewellyn Powell,	*Jonas Grubb,*
Wm. W. Lawes,	*John S. Simrall,*
H. Parmele,	*John Linton,*
W. S. Vernon,	*Wm. Garvin,*
J. V. Varnum,	*Wm. Mix,*
John Martin,	*J. J. Miles.*
Jacob Reinhard,	

TERMS:

The terms will be the same as heretofore, viz: *Two Dollars and fifty cents*, payable within the year, —or *Two Dollars*, if paid in advance, or within six months.

THOMAS T. SKILLMAN.

☞ Persons procuring subscribers will also forward a list of the names to "Messrs. Bull & Co. Merchants, Louisville," by the 1st of May.